

TURBAN, KURTA TOPEE

In The Light of The Sunnah And Practice of The Sahaba And Tabieen

Maulana Fazlur Rahman Azmi

TURBAN KURTA TOPEE

IN THE LIGHT OF THE SUNNAH
AND
PRACTICE OF THE SAHABA AND TABIEEN

Sheikhul Hadith

Hazrat Moulana Fazlur Rahman Saheb

TRANSLATED BY:

HAFEZ AHMED SULEMAN

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TRANSLATORS NOTE

We are presently passing through a phase of Islamic History where the overall spiritual urge and religious zeal of the general masses is perhaps at it's lowest ebb. Those endowed with spiritual insight are looking, appalled at the overwhelming degradation of Islamic values and are vehemently searching for a solution. Alas a thorough appreciation of the situation fills one with a hopeless sense of despair.

It must be understood that a basic solution lies in returning to the Shariah and reviving the Sunnah. However such a revival does not lie in mere lip service and empty slogans but in a genuine attempt to practically incorporate Islam within ourselves. The driving impetus behind this attempt would be an absolute irrefutable certainty that our exertion would gain us tremendous remuneration both in this world as well as in the hereafter.

Furthermore it is of implicit importance that we realize that Islam is a practical religion. The model upon which such practice is based is the lifestyle of our guide and master, Nabi-e-kareem (Sallallahu Alaihi Wasallam). The vehemence placed upon this principle is clearly highlighted by the following hadith wherein Nabi-e-kareem (Sallallahu Alaihi Wasallam) is reported to have said; "None of you has Imaan until I do not become more beloved to him than his parents, children and the entire mankind". The expression of this love, so essential for the perfection of faith, would be in the degree of emulation of our Prophet's (Sallallahu Alaihi Wasallam) lifestyle. So blind and thirsty should this love be that our zeal for emulation should know no bounds. Every action, trait or habit etc. of our Prophet (Sallallahu Alaihi Wasallam) should become ours. This spirit burned at it's strongest and sparkled in the lives of the Sahaba (Radiallahu Anhum). They understood success only in his Sunnah. His eating, walking sleeping became theirs. Their thirst knew no bounds and their love no limit. For them dignity and status were only represented in the Sunnah.

It is towards the appreciation of this spirit of emulation that this treatise is dedicated. After exhaustive research, the wealth of Ahaadith with regard to the Turbaan, Kurta and Topee has been presented to you. The practice of Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba (Radiallahu Anhum) in this regard becomes crystal clear from these Ahaadith. However the reader must realize that the actual benefit of knowledge can only be realised through practice. Consider, beloved Muslims, when just one Hadith was enough for the Sahaaba (Radiallahu Anhum) to make something their

lifetime practice, how poor a reflection would it not be of our Imaan, if we, after reading so many Ahaadith still fail to practice.

Another important point to remember is that a thorough knowledge of the Sunnah is also necessary. Many people sincerely endeavour to follow the Sunnah, but due to lack of knowledge, are steeped in innovations. This is indeed destructive since this threatens the very essence and foundation of Islam. Hence it is necessary to reject all such practices which have no basis in Deen and follow only that which is proved to be authentic and reliably established to be the practice of Rasulullah (Sallallahu Alaihi Wasallam). This can be achieved by searching for the relevant Ahaadith while knowing that every Hadith we read with the correct intention is a source of immense reward. It is towards the creation of a spirit incorporating both these ideals (i.e. practice based upon sound knowledge of the authenticity of said practice) that this booklet is also dedicated. It is for this very reason that such a wealth of Ahaadith together with a profound commentary of their acceptability has been included. Even seemingly minor aspects such as the manner of tying the turban, the colour etc. have been established in the light of Shari proof.

Indeed, this wealth of research can only truly be appreciated by those who have some affinity with the science of Hadith.

May Allah Ta'ala grant Hazrath Moulana Fazlur Rahman Saheb [mz] a long life, good health and prosperity in this world and Jannatul Firdaus in the hereafter. May He accept this booklet and make it a means of unending benefits for the Ummat at large. Aameen.

Ahmed Suleman
Madrasah Arabia Islamia Azaadville
7 January 1992

بسم الله الرحمن الرحيم
نحمده ونصلى على رسوله الكريم

THE TURBAN, TOPEE AND KURTA

IN THE LIGHT OF THE AHAADEETH OF RASULULLAH (Sallallahu Alaihi Wasallam) AS WELL AS THE SAYINGS AND PRACTISES OF THE SAHABA, TAABIEEN AND THE PIOUS PREDECESSORS

One must affirm that there can be absolutely no doubt in the fact that each and every act (Sunnah) of our beloved Nabi (Sallallahu Alaihi Wasallam) is considered supreme and well worthy of emulation by a true believer and follower of his esteemed lifestyle. In fact a true lover of Nabi (Sallallahu Alaihi Wasallam) would be prepared to give his life for the practical presevation of even one Sunnah. Such is the overwhelming thirst for emulation present in a true Ummati that it does not matter to him whether the Sunnah is connected to Ibadat (the manner in which Nabi (Sallallahu Alaihi Wasallam) carried out the various acts of worship) or whether the Sunnah pertains to his habit or lifestyle (the manner of his speech, manner of walking, eating, dressing etc.) As long as it can be ascertained that our Nabi (Sallallahu Alaihi Wasallam) did it, then a true Aashiq-e-Rasool (lover of Nabi Sallallahu Alaihi Wasallam) will go to any lengths to bring it into his life.

At this point one must realise that in order to cultivate such adherence it would be of fundamental necessity that we exhaust ourselves in searching for his Sunnats and then to the extent of our ability attempt to practically adopt them into our lives. Furthermore we should note that it would be the dictates of devotion that those Sunnats which we perceive difficult and are unable to inculcate should be a source of immense grief and distress to us. The divine remuneration for such adherence is absolutely tremendous and beyond our wildest dreams.

It should be noted at this point that the Sunnah of Nabi (Sallallahu Alaihi Wasallam) is generally classified into two categories:

1. **Sunanul Huda**
2. **Sunan-uz-Zawaaid**

Allama- Shaami has defined these categories as follows:

1. SUNANUL HUDA

Those Sunnats which were connected to the perfection of religious rites and to which Nabi (SallallahuAlaihi Wasallam) and after him the Khulafa-e-Rashideen (Rightly Guided Caliphs) adhered to meticulously without abstention. They are thus very close to Waajib (compulsory) and one who is neglectful of these is generally considered to be a deviate. To leave them out is classified as Makrooh (reprehensible) and a sin. Examples of this category are: Azaan, Iqaamat and Salaah with Jamaat (congregation).

2. SUNAN-UZ-ZAWAAID

Those Sunnats which Nabi (Sallallahu Alaihi Wasallam) so meticulously and unfailingly adhered to that they became considered to be his habit and daily ritual. He would very rarely leave them out. The basic difference between this category and the above mentioned one is that these Sunnats did not deal with the perfection of religious rites and were not Shi'aar of Deen (distinguishing characteristics of Islam). It is merely due to this slight difference that abstention from any of these acts is not referred to as Makrooh.[1]

Examples of this category are as follows:

The manner of dress of Nabi (Sallallahu Alaihi Wasallam). The practice of Rasulullah (Sallallahu Alaihi Wasallam) that he would lengthen his Qiyaam (standing in salaat) and Qu'ood (sitting in salaat). Likewise the long qiraat he would recite in salaat and the lengthy rukoos and sajdas that formed a distinguishing characteristic of his namaaz.

At this point it would be appropriate to mention what is meant by Nafl or Mustahab. Firstly let us understand that this is a completely seperate category from both the forms of sunnah mentioned above. The categories of "Mustahab" and "Mandoob" (preferable acts) too are included in this category of Nafl. Some specific or general "daleel" (proof) exists regarding it being a preferred action. However, these acts were not warranted the same unswerving adherence granted to the other acts of Sunnah. It is for this reason that a Nafl act is lesser in status than a "Sunanuz Zawaaid" practise. However, occasionally the word "nafl" is used in a more broader and general sense. In such cases it even includes the "Sunan Muakkadah" (highly stressed Sunnats which should not be omitted). An example of this (where "nafl" includes

[1] *However one should realise that such classification only took place long after the time of the Sahaaba (Radiallahu Anhum). To this illustrious group, the mere fact that Nabi (Sallallahu Alaihi Wasallam) did it was sufficient impetus for them to go to any lengths to practice it. Likewise is the attitude of any true believer.*

"Sunnah") is the Subheadings in books of fiqah such as; "The chapter of Witr and Nafl".

Consequently, the author even mentions the Sunan-e-Muakkadah in this chapter.

(Raddul Mukhtaar Vol. Pg 70)

The point of this discussion is to impress the fact that emulation of even the dressing of Nabi (Sallallahu Alaihi Wasallam) is Sunnat and a source of much virtue and blessing, even though neglect in this regard will not always be regarded as Makrooh or a source of deviation.

A WORD OF CAUTION:

Let us be warned however, that the above mentioned conclusion pertains to such forms of dressing wherein no direct injunction of adherence or abstinence has been mentioned. However in those matters wherein one finds clear prohibition in the Shariah, it would be necssary to abstain therefrom. In these matters the logic of an individual plays no importance. Example of these are us follows:

It is Makrooh to allow one's pants or kurta or lungi to hang below the ankles due to the fact that Nabi (Sallallahu Alaihi Wasallam) clearly prohibited this.

It is not permissible for men to wear clothes of silk. Likewise the clothes of the proud, arrogant and boastful ones are not permissible.

At all times the covering of the Satar (part of the body, the exposing of which is not permissible in the Shariah) is of fundamental importance. Hence the wearing of such clothes which do not conceal the private parts or such garments which are so tight-fitting (referred to as body hugging garments nowadays) that they clearly outline the private parts, will definitely be MAKROOH and not permissible.

TURBAN

Concerning the Turban Hadhrat Sheikhul Hadith Moulana Mohammed Zakarriya Khandalwi (R.A) has written the following in his commentary of "Shamaail Tirmizi", "Khasaail-e-Nabawi";

"The tying of the turban is a "Sunnate Mustamirrah" (perpetually adhered to practice of Nabi Sallallahu Alaihi Wasallam).

Nabi (Sallallahu Alaihi Wasallam) has enjoined the tying of the turban upon us. It has been reported; "Tie the turban. It will increase you in forbearance".

(Fathul Baarie)

It is also reported that somebody enquired of Hazrat ibn Umar (R.A.) whether the tying of the turban was Sunnat or not. He replied in the affirmative.

It is reported in one hadith that Nabi (Sallallahu Alaihi Wasallam) said: "Wear the turban as it is a sign of Islam and distinguishes between a Muslim and kaafir" (Ainee).

(The above extract is form Khasaaile Nabawi Pg. 6;8)

`Marfoo [1] Ahaadith Pertaining to the Turban

Concerning the turban many Ahaadith have been reported .Some are Saheeh2 while others are Daeef [3] and yet some are Maudoo [4]

In his commentary of Shamaail-e-Tirmizi, Allama Abdur Raoof Munawi Misrie (passed away 1003 A.H.) writes: "A Turban is a Sunnat especially for namaaz or when worn with the intention of beautification. Many ahaadith have been reported concerning the turban, however a lot of them are also Da'eef".

Nevertheless their reliability and strength increases due to the fact that the same hadith has been reported through various chains of narration (i.e. the weakness found in one chain is suplemented by another chain). To consider most of the ahaadith dealing with the Turban as Maudoo (fabricated) would be an error".

(Footnotes of Jam'ul Wsaail-commentary of Shamaail Tirmizi Vol. 1 Pg. 165)

The Ahaadith are as follows:

[1] *Marfoo hadith - this is a term used in the science of the classification of ahaadith. It will be used for a hadith in which it has been clearly established that its chain of narrators goes right up to Nabi (Sallallahu Alaihi Wasallam).*

[2] *Saheeh - a term used to denote strength and reliability.*

[3] *Da'eef - a term which implies weakness*

[4] *Maudoo - a fabricated narration.*

1. Hazrat Amr bin Umayya Damri (Radiallahu Anhu) reports: I saw Nabi (Salllallahu Alaihi Wasallam) making masah of his Moza (leather socks) and turban[1]
(Bukhari Shareef Vol. 1 Pg 33)

2. Hazrat Mughira ibn Sho'ba (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) performed wudu and made masah of the front portion of his head as well as of his turban and leather socks.
(Muslim Shareef Vol. 1 Pg134)

3. Hazrat Huraith (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) addressed the people while wearing a black turban.
(Muslim Sharief Vol. 1 Pg439; Ibne Abi Shaiba Vol. 8 Pg 233)

In another narration it is reported: "I saw Nabi (Sallallahu Alaihi Wasallam) wearing a black turban."
(Shamaail Tirmizi Pg 8; Ibn Majah P256)

4. Hazrat Jaabir (Radiallahu Anhu) reports that on the occasion of Fateh Makkah (The Conquest of Makkah), Nabi (Sallallahu Alaihi Wasallam) entered Makkah Mukarramah while wearing a black turban.
(Muslim Vol. 1 Pg 439; Tirmizi Vol. 1 Pg 304; Ibn Majah Pg 256)

5. It is also narrated from Hazrat Ibne Umar (Radiallahu Anhu) that on the occasion of Fateh Makkah, Nabi (Sallallahu Alaihi Wasallam) entered wearing a black turban.
(Ibne Majah Pg. 256; Ibn Abi Shaiba Vol. 8 Pg 237)

N.B. Conclusive evidence concerning Nabi (Sallallahu Alaihi Wasallam) wearing a black turban is attained from the abovementioned Ahaadith. Furthermore one should note that all those narrations are of the Sahih (absolutely authentic) category.

[1]*It is the opinion of most of the Fuqaha that Masah of only the Turban is not permissible and not sufficient for absolving one of the compulsory masah of the head in wudu. However should one cover a quarter of the head in masah and then pass the hand over the turban then one would be absolved. From Hadith two it becomes established that this is what Nabi (Sallallahu Alaihi Wasallam) actually did.*

6. Hazrat Ibne Abbas (Radiallahu Anhu) reports that during the illness just prior to his passing away, Nabi (Sallallahu Alaihi Wasallam) addressed the Sahaba while wearing a black turban[1].
(Bukhari Sharief Vol. 1 Pg 536; Shamaail Tirmizi Pg. 8)
7. Hazrat Abu Saeed Khudri (Radiallahu Anhu) narrates: "It was the practice of Nabi (Sallallahu Alaihi Wasallam) that whenever he wore a new item of clothing, he would (first) take the name of it i.e. turban or kurta or chaadar (cloak). Thereafter he would make the following dua - O Allah, I am indeed grateful to You for this clothing which You have granted me. I beg of You the virtue of it and the benefit for which it was made. I seek protection in You from its harm and from the evil which it was created for."[2]
(Tirmizi Vol. 1 Pg 306, Mustadrak Vol. 4 Pg 192)
8. Hazrat Anas (Radiallahu Anhu) reports "I saw Rasulullah (Sallallahu Alaihi Wasallam) performing wudhu. He had on a "Qitri" turban. When performing the masah of the head, without untying the turban, he entered his hand beneath it and made masah of the front portion of his head."
(Abu Dawud Pg. 19)
"Qitri" - This is a type of thick coarse cloth which has an element of redness in it. Perhaps this is attributed to the place of "Qatar". From this narration the permissibility of wearing red turbans can be ascertained.
(Bazlul Majhood Vol.1 Pg 89)
9. Abdur Rahman Soolami says, "I once saw Hazrat Abdul Rahman bin Auf (Radiallahu Anhu) enquiring from Hazrat Bilal (Radiallahu Anhu) about the wudhu of Rasulullah (Sallallahu Alaihi Wasallam). Hadrat Bilal (Radiallahu Anhu) explained:
"Whenever Rasulullah (Sallallahu Alaihi Wasallam) wished to perform wudhu, I would bring the water for him. (During his wudhu) he would pass his hand over his turban and also the corners of his eyes."
(Abu Dawood Vol. 1 Pg 21)
From all the narrations above it is learnt that Rasulullah (Sallallahu Alaihi Wasallam) used to wear a turban.

[1] *In the actual narration the word "isaabatun dasma" is used. However since Imaam Tirmizi mentioned this tradition in his chapter on "Amaamah" (turban), this would tend to affirm the fact that he has regarded the words "Isaaba" to mean a turban. The reason for this discussion is the fact that the Arabic word "Isaaba"has a wider meaning than "Amaamah"(turban). It means anything which is tied and since the turban is also tied, there should be no objection regarding the assumption that the word was actually used to denote a turban. Another translation which could be made is "oily bandage", i.e. due to severe headache Nabi (Sallallahu Alaihi Wasallam) could well have opted for a bandage that appeared oily due to the oil which Nabi (Sallallahu Alaihi Wasallam) applied to his Mubaarak head.*

[2] *Tirmizi has classified this hadith as "hasan" (sound). Haakim has stated that it complies to the conditions of Imaam Muslim, hence it is of the "Sahih" category. Allama Zahbi has also agreed with this view. (Mustadrak Vol. 4 Pg192)*

THE LOOSE END OF THE TURBAN

It is preferable that the turban be tied in such a manner as to allow either one or both ends of it to hang down in the form of a tail or loose end. The loose end may be allowed to hang in the back or the front. However most narrations mention the tail as being at the back. Some Ulama have attested to the permissibility of tying the turban in such a manner that no loose end is left hanging at the back or front.

(Jam'ul Wasaail Vol. 1 Pg 168)

We will now make mention of a few ahadith wherein some indication concerning the tail of the turban can be found

11.Hazrat Huraith (Radiallahu Anhu) narrates that he saw Nabi (Sallallahu Alaihi Wasallam) standing on the pulpit while he had on a black turban. Both the loose ends of the turban were hanging between his shoulder blades. (i.e. at the back)

(Muslim Vol. 1 Pg 490; Ibn Abi Shaibah Vol.8, Pg239,Ibn Majah Pg 256, Abu Dawood Pg 653)

12.Ataa bin Rabaah (Radiallahu Anhu) narrates that once while I was with Hadhrat Abdullah bin Umar (Rdiallahu Anhu), a youngster came to him and questioned him concerning the tail of the turban (what the practise of Nabi Sallallahu Alaihi Wasallam was in this regard). Hazrat Ibn Umar (Radiallahu Anhu) informed the youngester that he knew well the answer to his query and would gladly explain the matter to him.
He then said: "I was once in the Masjid of Nabi (Sallallahu Alaihi Wasallam). Together with the Prophet (Sallallahu Alaihi Wasallam), the following Sahaba (Radiallahu Anhum) were also present ;Abu Bakr, Umar, Uthmaan, Ali, Ibn Mas'ud, Huzaifa, Abdur Rahmaan Ibn Auf, Abu Saeed Khudri (Radiallahu Anhum). Altogether we were 10 Sahaba.[1]

[1] *Very often the Sahaba would narrate an incident mentioning minute, supposedly unimportant, details. The reason for such mention is to convince the questioner of the clarity with which they remember those moments with Nabi (Sallallahu Alaihi Wasallam) and thus put the questioner at ease with regards to the authenticity of their report. This is indicative of the fondness with which they remembered the days with Nabi (Sallallahu Alaihi Wasallam)*

(Translator)

An Ansaari (native of Madina) youngster entered the Masjid, greeted Rasulullah (Sallallahu Alaihi Wasallam) with salaam and sat down ... Nabi (Sallallahu Alaihi Wasallam)turned his attention towards him (and gave him a few valuable words of advice). Thereafter Nabi (Sallallahu Alaihi Wasallam) informed Hazrat Abdur Rahman Ibn Auf (Radiallahu Anhu) that a squadron of Mujahideen would be departing in the morning and that he should prepare himself to join them. In the morning Hazrat Abdur Rahman Ibn Auf, wearing a black cotton turban, presented himself ready for the impending mission. Nabi (Sallallahu Alaihi Wasallam) motioned him closer to himself and removed his turban and tied a white turban on his head. This turban was tied in such a manner that a loose end of approximately four fingers length was allowed to hang down from the back. So doing Nabi (Sallallahu Alaihi Wasallam) said: "Ibn Auf ,tie your turban in a like fashion as it is more appropriate and apparent." (This could also mean that this is the method of the Arabs and the better way). Nabi (Sallallahu Alaihi Wasallam) then instructed Bilal (Radiallahu Anhu) to hand Hazrat Abdur Rahman Ibn Auf (Radiallahu Anhu) the flag (this indicated that he was being given the responsibility of leading the squadron).[1]

(Mustadrak Haakim vol. 4 Pg 540)

13.Hazrat Ayesha (Radiallahu Anha) reports that on the occasion of the Battle of the Trench she witnessed somebody who greatly resembled Hazrat Dahya Kalbi (Radiallahu Anhu). This person was seated on an animal and was conversing in a low tone with Nabi (Sallallahu Alaihi Wasallam). He had on a turban from which one end hung loose. She further reports that she asked Nabi (Sallallahu Alaihi Wasallam) concerning the person and was informed that it was Hazrat Jibraeel (Alayhis Salaam) and that he had commanded Nabi (Sallallahu Alaihi Wasallam) to proceed towards Banu Quraiza (a Jewish tribe who were the enemies of Islam and resident in Madina at the time-Translator).

It is quite clear that Jibraeel (Alayhis Salaam) had come to convey the command of Allah.[2]

[1] Haakim writes that despite the fact that Bukhari and Muslim did not mention this riwaayat, the narration was albiet SAHIH (without blemish and completely reliable). Zahabi (R.A) also attested to the riwaayat being SAHIH. (Ibid) Haythami has stated that Tabrani has narrated it in "Awsat." It's "sanad is hasan (sound).

(Majmauz Zawaaida Vol. 5 Pg 123)

[2] *Mustadrak Haakim Vol 4 Pg 193 (Haakim has declared this hadith to be Sahih). Zahbi (RA) also agreed with this verdict.*

14.Hazrat Ayesha (Radiallahu Anha) narrates that once a person riding a Turkish horse (a particular breed of horse) came to Nabi (Sallallahu Alaihi Wasallam). The rider had on a turban, the tail of which hung between his shoulders. She questioned Nabi (Sallallahu Alaihi Wasallam) concerning him. Nabi (Sallallahu Alaihi Wasallam) expressed surprise over the fact that she had seen the rider and informed her that it was Jibraeel (Alayhis Salaam).

(Ibid)

15.Hazrat Ibn Umar (Radiallahu Anhu) reports that when Nabi (Sallallahu Alaihi Wasallam) would tie a turban he would allow its tail to hang between his shoulders. Nafi (a renounced student of Ibn Umar Radiallahu Anhu) reports that Ibn Umar (Radiallahu Anhu) also did likewise.

The author of the commentary of Tirmizi states; "This Hadith is nevertheless "Hasan" (reliable). The Hadith of Amr bin Huraith in Muslim as well as other Ahadith support this Hadith and strengthen it."

(Tuhfa Vol.3 Pg 50).

Ubaidullah (one of the narrators of this hadith) says that he saw Qaasim and Salim also doing likewise . (Tirmizi Vol. 1 Pg 304)[1]

16.Hazrat Ayesha (Radiallahu Anha) narrates Nabi (Sallallahu Alaihi Wasallam) tied on the turban of Hazrat Abdur Rahmaan Ibn Auf (Radiallahu Anhu) and allowed for a tail the length of four fingers. He said "When I ascended to the sky (reference to the Meraj) I saw that most of the angels had on turbans".[2]

17.Hazrat Musa Ashari (Radiallahu Anhu) narrates that Jibraeel (Alayhis Salaam) wearing a turban came to Nabi (Sallallahu Alaihi Wasallam). The tail of the turban hung from the back.[3]

18.Hazrat Saubaan (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) would tie his turban in such a fashion that one end hung from the back and one from the front.[4]

[1] Tirmizi (R.A) has classified this hadith as "Gharieb" (a term indicating that a hadith has been reported by only one chain of narrators). The author of the commentary of Tirmizi states, "this hadith is nevertheless "Hasan" (reliable)" (Tuhfa Vol. 3 P50). This hadith is also reported in mishkaat from Tirmizi and is classified as "Hasan- gharieb" (p. 374). This would tend to indicate that the auther of Mishkaat had come across such a copy of Tirmizi which had the classification Hasan next to gharieb". The Beirut copy of Tirmizi also has this classification of "Hasan."

[2] Tabrani has reported this narration, however, his Ustaad from whom he has recorded this narration is "Daeef" (weak) (Majma-uz-zawaaid vol. 5 p 123)

[3] Tabrani narrated this hadith. However in its chain of narrators is Abdullah Ibn Tam-maam who is weak (Ibid)

[4] Tabrani has reported this hadith in "Majmaul Awsat". However one of its narrators, Hajjaj, is unreliable (Ibid)

19.Abu Umamah (Radiallahu Anhu) reports that whenever Nabi (Sallallahu Alaihi Wasallam) would dispatch somebody as a governer to any place, he would tie a turban on the head of the appointed person. The turban would be tied in such a fashion that the loose end hung on the right side close to the ear.[1]

20.Abu Abdus Salaam reports that he questioned Ibn Umar (Radiallahu Anhu) as to the method in which Nabi (Sallallahu Alaihi Wasallam) tied his turban. He replied, "Rasulullah (Sallallahu Alaihi Wasallam) would tie the fold of the turban on his head. He would pass the loose end from the back to let it hang between the shoulders."[2]

21.Hazrat Abdur Rahman Ibn Auf (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) tied a turban for him in such a manner that there was a tail at the front and back.

(Abu Dawood pg 564 - one of the narrators is "Majhool" [unknown])

22.Hazrat Ubadah (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) said: "Make a practice of tying turbans since it is a hallmark of the Angels.Futhermore, tie them in such a manner that the tail hangs at the back".

(Baihaqi reported it in Shuabul Imaan; Mishkaat pg 377)

23.The Hadith above has also been narrated by Hazrat Ibn Umar (Radiallahu Anhu).
(Tabrani has reported this narration. However, according to Dare-Qutni, one narrator is "Majhool" [unknown]) -

(Majmauz Zawaaid vol. 5 pg. 123)

24.This hadith (hadith 22) has also been narrated by Hazrat Ibn Abbas (Radiallahu Anhu); however the chain of narrators is weak -

(Maqaaside Hasanah p 466)

25.Once a person come to Ibn Umar (Radiallahu Anhu) and addressing him by his nickname, Abu Abdurrahmaan, inquired from him as to whether the practice of tying a turban was sunnat. Ibn Umar (Radiallahu Anhu) replied in the affirmative and by way of clarification said that once Nabi (Sallallahu Alaihi Wasallam) instructed them to go and place their cloths on their heads

[1] Tabrani has narrated this tradition; one of its narrators viz. Jamee is unreliabled (Majmauz Zawaaid vol. 5 pg. 123)

[2] Tabrani has reported this tradition. All its narrators are of a superlative category besides one. However even he is 'Siqah' (trustworthy) (Majmauz Zawaaid vol. 5 pg. 123, Faizul Qaleer vol. 5 pg. 213)

and to wear their armour. They complied with Nabi (Sallallahu Alaihi Wasallam's)request and presented themselves before him. He took the cloth and tied a turban for them in such a manner that the loose end hung from either side (back and front).

(Umdatul Qaarie vol. 21 pg. 307 - from Kitaabul Jihaad of Ibn Abi Aasim).

26.Hazrat Ayesha (Radiallahu Anha) reports that Nabi (Sallallahu Alaihi Wasallam) tied a turban of cotton cloth for Abdur Rahmaan Ibn Auf (Radiallahu Anhu) and caused "this much"1 to hang from the front.

(Umdatul Qaari vol. 21 pg. 307 from Ibn Abi Shaibah)

27.Ibn Umar (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) tied a black turban of cotton cloth around the head of Ibu Auf (Radiallahu Anhu) in such a manner that a tail of approximately the length of four fingers hung from the back. Nabi (Sallallahu Alaihi Wasallam) also said: "Tie your turbans in a like manner."2

(Umdatul Qaari: vol. 21 pg. 307)

28.Abdullah bin Bishr reports that when Nabi (Sallallahu Alaihi Wasallam) dispatched Hazrat Ali (Radiallahu Anhu) on the occasion of the "Campaign of Khaybar", he tied a black turban for him causing the tail to hang from the back and towards the left shoulder. Abdul Aa'laa bin Adi says that on the occasion of "Gadeer Khum" when Nabi (Sallallahu Alaihi Wasallam) called Ali (Radiallahu Anhu) and tied on a turban for him, he caused the tail to hang from the back and said; "tie your turbans in a like manner, because turbans are a hallmark of Islam and a distinguishing factor between Muslims and Mushriks (Polytheist)".

(Umdatul Qaari vol. 21, pg 308 from Ma'rifatus Sahaaba of Abu Nuaem)

[1] The term "this much" was probably defined by some sign she made with her fingers. However there is no mention of it in the narration. Nevertheless, the next narration clarifies this matter.

[2] The apparent contradiction that seems to occur from the above mentioned two narrations as to whether the tail was in the front or back, could be easily resolved by regarding each narration as referring to a separate incident. An alert reader may also observe a similar contradiction concerning the colour of the turban, when a comparison is made with hadith no.12. However this contradiction would also be resolved with a similar answer.

THE LENGTH OF THE TURBAN

Mulla Ali Qari writes in Jam'ul Wasaa'il (commentary of Shamaail Tirmizi); "Shaikh Jazari has written in "Tasheeh-e-Masabih", "I earnestly searched the books of hadith, history, etc. trying to get an idea as to the length of Nabi (Sallallahu Alaihi Wasallam)'s turban. However this search bore no fruits until I met a reliable and trustworthy person who informed me that Imaam Nawawi (R.A) had written that Nabi (Sallallahu Alaihi Wasallam) had two turbans, one being small while the other large. The length of the small one was seven arms length, while the large was twelve arms length".
Mulla Ali Qari further writes: "It became clear from the Kitaab (Al-Madkhal) that Nabi (Sallallahu Alaihi Wasallam)'s turban was seven arms length long. There is no mention concerning there being a big or small one".1

(Jam'ul Wasaa'il vol. 1 pg. 168)

Allamah Suyuti has written in `Alhalwa fil fataawa' that there is no narration from which the length of Nabi (Sallallahu Alaihi Wasallam)'s turban can be proven.

(Tuhfatul Ahwazi vol. 3, pg. 49)

Moulana Abdul Rahman Mubaarakpuri writes that those who claim that Nabi (Sallallahu Alaihi Wasallam)'s turban was of such and such length should provide proof substantiating this claim.
A mere claim does not carry any weight in establishing something.

(Ibid)

Hazrat Shaikh Zakariya (R.A) writes:
"No mention can be found among the reliable traditions concerning the length of the turban of Nabi (Sallallahu Alaihi Wasallam). In one riwaayat of Tabraani, seven arms length is mentioned. However, Baijouri has on the authority of Ibn Hajar declared it baseless".

(Khasaa'il Nabawi - commentary of Shamaail Tirmizi; pg. 67)

1 Mulla Ali Qari has also written the above discussion in `Mirqaat'. The above question of Jazari has also been mentioned by Allamah Abdur Rauf Munaawi in his commentary of Shamaa'il Tirmizi.

Allamah Abdur Ra'uf Munaawi has quoted Ibne Hajar Haisami as saying; "Let it be known that some Huffaz have mentioned that there exists no clear subtantiation concerning the length or breadth of the turban of Nabi (Sallallahu Alaihi Wasallam). In this regard, that which Tabraani has written concerning seven arms length or that which has been narrated from Hazrat Aisha (Radiallahu Anha) that it was seven arms length long and one arms length wide is baseless. Similar is the case of that which is reported that on journey he wore a white turban and that while at home he wore a black cotton turban (in some reports the opposite is stated) and that while on journey the tail was of a different material as that of the actual turban and while at home the tail was of the same turban, are also baseless. They have no concrete evidence supporting it whatsoever".

(Sharah Munawi Lis Shamaail Ma'a Jam'ul Wasaail, vol. 1, pg 170)

From the above discussion it can be quite clearly ascertained that despite exhaustive efforts by the authorities in this field, no reliable mention could be obtained with regards to the precise length of Nabi (Sallallahu Alaihi Wasallam's) turban. Hence it would be appropriate to conclude that no particular thing can be stipulated in this regard. To wear whatever is considered a turban (generally) would be assumed that the Sunnat has been fulfilled [1]

Allamah Anwar Shah Kashmiri (R.A) has tendered the following advices with regard to the turban:-

While commenting on the verse "adopt clothes of beauty and dignity for each Salaat" he writes:

"In the above verse the word "Zeenat" (dignified beauty) demands an individual be in a superlative condition, when attending the Masjid. Thus the ahaadith and fiqah (Islamic Jurisprudence) have defined this. In the ahadith we find that the turban of Nabi (Sallallahu Alaihi Wasallam) for namaaz was seven arms length long.

From the point of view of fiqah we find that it is mustahab (preferable) that namaaz be performed while wearing three items of clothing; one of them being the turban".

(Faizal Baari vol. 2 pg.8 kabeeri pg 214)

[1] *Mufti Azeezur Rahman Saheb Deobandi writes that it is not makrooh to wear a scarf on the topee. In fact this too will be included in the definition of the turban and the person wearing it will obtain the reward of wearing a turban. There is no strict Sharee specification in this matter*

(Fataawa Darul Uloom Deoband vol. 1 pg. 159)

Allama Kashmiri further states:-
"Sheikh Shamsuddien Jazari says that I tirelessly searched for information with regard to the length of the turban of Nabi (Sallallahu Alaihi Wasallam). I learnt from the writings of Imam Muhyid Dien Nawawi that Nabi (Sallallahu Alaihi Wasallam) had three different types of turbans. One was three arms length while the other was seven arms length with the third one being twelve arms length - an arms length being about half a "gaz" (yard). The third turban was generally reserved for the occasion of the two Eids".

(Faizul Baari vol. 4 pg. 375)

He writes in Taqreere Tirmizi -
"Most of the time the length of Nabi (Sallallahu Alaihi Wasallam)'s turban used to be three "Sharie Ziraa" (arms length). During namaaz he wore a turban of seven arms length and a turban of two arms length would be worn on the occasion of Jumah and the two Eids".[1]

(Al-Arfus Shazee Ma'Tirmizi vol. 1 pg. 304)

One point should be crystal clear. Until explicit mention with regard to the length of the turban is not found in any book of hadith, we will not be in a position to stipulate a specified length. Concerning Allamah Kashmiri's statement that it appears in a hadith that the turban was seven arms length - the question is: which hadith? You have witnessed the writings of the leaders in this field and have seen them attesting to the fact that they had failed to come across any hadith in this regard. Hence it has to be said that this claim of Allama Kashmiri will have to be considered redoubtable.
Concerning that which he has written with regard to Fiqah enjoining the turban, there exists no doubt as to the credibility of that statement. It is written in `Kabeeri', commentary of Muniyyatul Musalli, that three types of clothing are desirable in namaaz; one of them being the turban (Kabeeri pg. 214). Thus the desirability of the turban is beyond doubt. However the exact length still remains unknown.

[1] *Concerning that which Allama Kashmiri has written with regard to the turban being 3 arms length long, we must clarify that we have not come across it in any other kitaab.*
The quotation from Sheikh Jazari was mentioned by Mulla Ali Qaari and Abdur Rauf Munawi also however, there too mention is only made of seven and twelve arms length; there is no mention of three arms long. Likewise the clarification of the turban worn for the five salaats and Eid is also not to be found elsewhere.

The Shari ruling concerning the wearing of turban in Namaaz

We learn from the writings of Allamah Kashmiri (R.A) that the tying of a turban for namaaz is Mustahab. However failure to observe this Mustahab act does not make the namaaz makrooh.

He writes:-

"In my opinion, failure in wearing the turban is not Makrooh. Only the author of "Fatawa Deeniyya" has given a ruling of Makrooh in this regard. He is an Aalim who hails from Sindh. However I have no knowledge with regard to this scholar's status and reliability.

In my opinion, an appropriate and comprehensive ruling in this matter would be that, in those areas where the wearing of the turban is considered an act of dignity and honour, failure to do so in namaaz would be Makrooh. However where not much regard is given to it and people are not in the habit of tying turbans, the failure to do so would not be Makrooh".

(Faizul Baree vol. 2 pg. 8)

Moulana Abdul Haleem Luckhnawi has mentioned a similar verdict

(Naf'ul Mufti was Saail pg. 70)

Hazrat Moulana Rashid Ahmed Gangohi (R.A) has written the following in reply to a question:-

"To make Imamat (lead the congregation) without a turban is completely permissible without karaahat (there is no degree of reprehensibility whatsoever). This ruling stands even if a turban had to be within arms reach of the Imam. However there is no denying the fact that with a turban, the sawaab (divine remuneration) is increased. (Fatawaa Rasheedia pg. 326).

From the books of Islamic Jurisprudence it can be gauged that excessive stress should not be placed over the Imam's or Musalli's (follower) wearing of a turban in namaaz as people may mistakenly consider it to be Wajib (Compulsory). However having accepted it to be mustahab, encouragement will be given towards it. (This is the verdict in various books of fatwa).

The wearing of a Topee under the Turban

Hazrat Rukana (Radiallahu Anhu) once engaged in a bout of wrestling with Nabi (Sallallahu Alaihi Wasallam) and was defeated. The same Hazrat Rukana narrates that he heard Nabi-e-Kariem (Sallallahu Alaihi Wasallam) saying:- "The difference between us and the Mushrikeen (Polytheis) is that

we wear a topee under our turban while the Mushrikeen do not do likewise".[1]

Hazrat Ibn Abbas (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) would sometimes wear the topee with a turban and sometimes without a turban. Sometimes he would wear the turban without any headgear. He would wear a white "yemeni" topee which was sewn.[2]
During battles he would wear a topee that covered his ears. Ocassionally he would remove the topee and place it on top of the Sutra (term used when referring to object placed in front of the Imam when performing namaz in the open) in front of him and perform namaz. It was the habit of Nabi (Sallallahu Alaihi Wasallam) to name his weapon, animal and possessions".[3]

Allama Munaawi writes in reference to the section of the narration wherein it is reported that Nabi (Sallallahu Alaihi Wasallam) would sometimes wear the topee without the turban that it is apparent that this refers to his occassional practice while indoors at home. He would not venture outdoors without the turban. (Faizul Qadeer vol. 5 pg. 247). It can be ascertained from this commentary of Munaawi that it was his opinion that Nabi (Sallallahu Alaihi Wasallam) would always wear a turban in public.
Haafiz Iraaqi writes in his commentary of Tirmizi that concerning the topic, the most reliable narration (by virtue of its strength) is that which Abu Sheikh has mentioned.
The narration is as follows: Hazrat Ayesha (Radiallahu Anha) reports that Nabi (Sallallahu Alaihi Wasallam) while on a journey, would wear a topee that covered his ears and while at home he wore a thin topee (i.e. Syrian topee). It is also learnt from this narration that the tying of the turban over the topee is Mustahab (Fayzul Qadeer vol. 5 pg. 246)

1 Tirmizi has classified this hadith as Gharieb (a narration coming via only one chain)and has claimed that the "Sanad" (chain of narrators) is not reliable. He has further stated that the identity of Abul Hasan Asqalani and Ibn Rukaana is not known to him.

(Tirmizi vol. 1, pg. 308)

2 Perhaps some wool or other items were placed in it and sewn.

3 This has been reported by Ruyaani in his Masnad and Ibn Asakir in his kitaab Taareekh. However this is a Daef (weak) tradition.

(Aljaami-us-sageer;Faizul qadeer lil munaawi vol 5 pg. 247)

From the writings of Iraqi and Munaawi it is gathered that they were of the opinion that the wearing of the turban over the topee was preferable. A similar viewpoint is understood by the commentary that Mulla Ali (R.A) and others have made of the Hadith of Hazrat Rukana (Radiallahu Anhu) (refer to 28). In fact Mulla Ali Qari and Allama Munaawi have quoted the opinion of some Ulama from Ibn-Al-Jauzi that the wearing of only the topee without the turban is in fact the manner of the mushrikeen. (Sharh Shamaail vol. 1 pg. 165; vol. 1 pg. 168) In Tuhfatul Ahwazee the quotation is ascribed to Jazri instead of Jauzi (vol. 3 pg. 49)
However it can be said that the crux of Hazrat Rukhana's (Radiallahu Anhu) hadith is that the Muslims wore the turban with the topee while the Mushriks wore the turban without the topee underneath. This was the difference between the two. From this the conclusion that the wearing of the topee (without a turban) is the manner of the Mushrikeen cannot be made. Especially when Nabi (Sallallahu Alaihi Wasallam)'s wearing only a topee has been mentioned in the Hadith of Ibn Abbas (Radiallahu Anhu).
Considering the above it would be appropriate to declare all the various manners permissible i.e. the turban only, as well as the topee without the turban. However there can be no doubt concerning the fact that the most superior practice is the wearing of both together because one can clearly see that the wearing of the turban was the proven practice of both Nabi (Sallallahu Alaihi Wasallam) and his Sahaba (Radiallahu Anhum)

Munaawi in his commentary of "Shamaail" quotes from "Sharah Zailaee" that to wear a topee which fits the head tightly or a tall topee (which has been filled with wool etc. and sewn) or besides this to wear any other type of topee under a turban or even without a turban is perfectly permissible, since all these have been narrated from Rasulullah (Sallallahu Alaihi Wasallam).
On this basis some people have supported the custom of those areas where the turban was not used at all. Instead the Ulama would wear a scarf over their topees and be recognised in this way. However it is evident that wearing of the turban is the best method. (Vol. 1 pg. 165)

The Practice of the Sahaba (Radiallahu Anhum) etc. with regard to the Turban

1. In Bukhari Shareef the incident concerning the killing of a Jew, Abu Rafi Abdullah Ibn Abil Huqaiq, is mentioned in some detail. Mentioning this incident, Hazrat Abdullah Ibn Ateek says: "It was a full moon night when I fell down breaking my calf. I used my turban to form a bandage around it and proceeded ahead. (Bukhari Shareef vol. 2, pg. 577) From this it is

learnt that when Hazrat Abdullah Ibn Ateek left for this mission, he had on a turban. This incident took place during the time of Nabi (Sallallahu Alaihi Wasallam) who had personally dispatched him in a Jamaat. (Group)

2. Hasan Basri reports that the Sahaba would perform sajda in such a manner that their hands were within their clothing. Some would make sajda on their topee and turban. (Abdur Razaak and Ibn Abi Shaiba have reported this-Fathul Baari vol. 2 pg. 493)

3. In a long narration of Bukhari the following is also mentioned - Jafar Ibn Umayya Damri says that himself and Ubaidullah Ibn Adi ventured out... and reached Wahshi... Ubaidullah had tied his turban in such a manner that aside from his eyes and feet Wahshi could not see any other part of his body. (Bukhari vol. 2, pg. 583)
Ubaidullah was a Sahabi - He had seen Nabi (Sallallahu Alaihi Wasallam). This is according to Ibn Hibbaan. (Isaabah of Ibn Hajar Vol. 5 pg. 75)
From this narration it is learnt that Ubaidullah was wearing such clothes that covered his entire body while he used the turban to conceal his face.

4. Abu Umar reports that he saw Ibn Umar (Radiallahu Anhu) purchasing such a turban which had designs on it. Thereafter he requested for a scissors and cut it off. (Ibn Majah pg. 256)

In the eighth volume of Musunnaf Ibn Abi Shaiba there is much mention of the Sahaba and Taabieen in relation to the turban. Many narrators have mentioned the practice of various Sahaba (Radiallahu Anhum) and Taabieen. A brief glimpse of it follows:
5. The narrator says, that I saw Hazrat Ali (Radiallahu Anhu) wearing a black turban the tail of which hung at the back (Ibn Abi Shaibah vol. 8 pg. 234)
6. In another narration it is mentioned that he was wearing a black turban, the ends of which hung at the front and back. (vol. 8 pg. 235)
7. In one narration it is mentioned that on the day of the matyrdom of Sayyidina Uthmaan (Radiallahu Anhu), Hazrat Ali (Radiallahu Anhu) had on a black turban. (vol. 8 pg. 234)
8. Hazrat Anas (Radiallahu Anhu) had on a turban under which there was no topee. The tail of the turban hung at the back and was almost one arms length. (vol. 8 pg. 235)
9. Hazrat Ammar (Radiallahu Anhu) had on a black turban. (Ibid)
10.Hazrat Abdur Rahman (Radiallahu Anhu) had on a black turban (vol. 8 pg. 236 ; pg. 237)

11.Hazrat Abu Darda (Radiallahu Anhu) had on a black turban. (Ibid)
12.Nafi says that Ibn Umar (Radiallahu Anhu) wore a turban the tail of which hung between the shoulders. Ubaidullah Ibn Umar says that our Elders (Nafi etc.) have informed us that they saw the Sahaba wearing turbans the tails of which hung between the shoulders. (vol 8, pg. 240) Some mention in this regard has passed in Hadith 14
13.I saw Ibn Umar (Radiallahu Anhu) wearing a turban the both ends of which hung at the front and back. I could not tell which end was longer. (Ibid)
14.Ibn Zubair was seen wearing a turban both ends of which hung at the front. (Ibid)
15.Suliman bin Abdullah says I saw those Sahaba who were from the Muhajireen-e-Awwaleen (those Sahaba who were among the first to migrate to Medina - an indication of their status and rank) wearing turbans of cotton material. The colours were black, white, green, red and yellow. Some would tie it in such a fashion that they would first place one end of the turban on their heads, then the topee and then continue tying the turban on the fold of the topee. They would not wrap it from under the chin. (vol. 8 pg. 241)
16.Hadhrat Zaid bin Saabit (Radiallahu Anhu) was seen wearing a lungi, chaadar (body cloth) and turban. (Ibid)
17.When Usama (Radiallahu Anhu) tied a turban, he considered it undesirable to allow the tail to hang below the beard and neck. (Ibid)
18.Hazrat Waasila (Radiallahu Anhu) had on a black turban. (vol. 8 pg. 237)
19.Hazrat Abu Nadra (Radiallahu Anhu) had on a black turban. The tail hung below the neck. (Vol. 8 pg. 240)

20.Hazrat Husain Ibn Ali (Radiallahu Anhu) also had on a black turban. (vol. 8 pg. 237)

Mohammed bin Hanafiyya, Aswad and Hasan Basri were seen wearing black turbans. It is also mentioned in Ibn Abi Shaiba that Sha'bi and Saeed Ibn Jubair wore turbans. (vol. 8 pg. 236, vol. 8 pg 240)

It is further mentioned that Qazi Shuraih and Saalim would cause the loose end of their turban to hang at the back (pg. 240)
Hazrath Shurayh would tie the turban with one fold.

The Colour of the Turban

A perusal of the vast number of narrations that have passed will definitely have given some idea as to the colours of the turbans used.. The usage of a black turban was proven from reliable and authenic traditions. Also the colour white was known from the narration of Mustadrak Lil Haakim and Tabraani. Mention of the "Qitri" turban ("Qirti" refers to the place where the turban was made) with a shade of red is found in a narration of Abu Dawood. Once again a general view of leniency from the various narrations with regard to the colour of the turban is ascertained.
If we look at it from another point of view, we find that Nabi (Sallallahu Alaihi Wasallam) enjoined the adoption of the colour white. With regard to clothing he said:
"Adopt white clothing as it is more pure and clean. Also bury those who have passed away in white (shrouds)" (Ahmed, Ashabus Sunan, Haakim - Haakim declared this narration as Sahih - reliable) In the narration of Ibn Abbas (Radiallahu Anhu) the following variation is mentioned;
"...For it (white clothing) is amongst the best of clothing" (Ahmed, Ashabus, Sunan, Nasai, Tirmizi who have declared it as `Sahih', Ibn Hibaan)
Fathul Baari - vol. 10 pg. 283 - The book on clothing - chapter on white clothing) NB. The turban is also regarded as an item of clothing and comes within the purview of the above Hadith.

Munaawi quotes from Sharah Zailai that the wearing of a black turban is masnoon because it is proven from hadith. Nevertheless the most superior is the white Turban. This superiority of the colour white will not be negated by the fact that Nabi (Sallallahu Alaihi Wasallam) wore the colour black also or that the angels descended on the day of the battle of Badr wearing the colour yellow. The reason being that the opting for a colour aside from white would probably have been motivated by certain circumstances and extenuating factors. This has been the explanation given by certain honoured Ulama. It must be understood that the mention of the virtue of white clothing in the Hadith to such an extent that the virtue extends even to the life of the grave will remain as a general ruling encompassing all items of clothing including the turban. This prestige will not be surpassed by such incidents which appear to the contrary.
(Sharah Shamaail LiL Munaawi vol. 1 pg. 165) Munaawi has also personally mentioned this - refer to Faizul Qadeer vol. 1 pg. 655)

A gist of the above is as follows:- It is learnt that a white turban is the most preferable while black is also masnoon. However the adoption of any colour

will be regarded as fulfilling of the Sunnat as long as some mention is found of it in the Hadith.

The Virtue of the Turban

The question may occur as to what the virtue of the turban is? In order to understand this, a correct perspective of the Shariat has to be gained. The mere fact that the wearing of the turban is proven to be sunnat is in itself a sufficient and complete appraisal of it's virtue and should provide the necessary impetus towards it's adoption. An explicit example of this is that of wearing white clothing. This has been enjoined by Nabi (Sallallahu Alaihi Wasallam). This alone is sufficient even though the special virtue of it may not be known.

Nevertheless there exists a multitude of narrations expounding the virtue of the turban. Many of them are `Daeef' (weak) and some are `maudoo' (fabricated). However it is an accepted principle that a coupling of a multitude of `Daeef' traditions concerning the virtue of a specified act lends credence towards it's practice and the acceptability of the said virtue.

Allamah Sakhaawi writes in Maqaaside Hasan'ah

1. Ibn Abbas (Radiallahu Anhu) narrates that Nabi (Sallallahu Alaihi Wasallam) said; "sitting in the "IHTIBAA";[1] manner is their wall, the turban is the crown of the Arabs and the sitting of a Mu'min in the masjid is like guarding the borders of the Islamic State. (Dailami)

[1] *This was the habit of the Arabs that when sitting for a long time, they would wrap a cloth around their raised knees and tie it around their backs. (Translator)*

2. A similar hadith is reported from Hazrat Ali (Radiallahu Anhu) (Quda'ee).

3. Imam Zuhrie's personal statement in this regard is also reported (Baihaqi). The following addition is also reported in the above mentioned hadith of Ibn Abbas (Radiallahu Anhu) that; "when the arabs will forsake wearing the turban, they will loose their respect and dignity".

One narration is as follows:-" the turban is the honour of a Mumin and represents the dignity of the Arabs. When the Arabs will stop wearing the turban, their respect will be lost".

(Dailami)

4. Adopt the turban as it will increase your forebearance.

5. Hold fast to the turban as it is the sign of the angels. Also let the loose end hang from the back (Baihaqi has reported this from Ibn Abbas (Radiallahu Anhu) marffoo'an (a narration in which the words of Nabi Sallallahu Alaihi Wasallam are reported).

6. A narration of a similar purport is reported by Tabraani and Dailami from Ibn Umar (Radiallahu Anhu) marfoo'an.

All the above mentioned narrations are weak (Maqaaside Hasanah pg. 465/6)

7. Adopt the turban as it will increase your forebearance.[1]

8. Adopt the turban as your forebearance will increase. The turban is also the crown of the Arabs.

(Ibn Adi and Baihaqi have reported this from Usaamah Umair - this is also Da'eef (weak) (Faizul Qadeer, vol. 1 pg. 555)

Allama Sakhawi has also indicated that among the traditions which are not absolutely authentic are the following:-

1. The reward of the namaaz performed while wearing the turban is multiplied 25 times while that Jummah performed with the turban is multiplied 70 times.

(Dailami has reported this in his Musnad from Ibn Umar (Radiallahu Anhu) Marfu'an).

[1] *Haakim has reported this from Ibn Abbas (Radiallahu Anhu) and has declared the chain of narrators to be reliable. However Imaam Zahbi has pointed out that one of its narrators, Ubaidullah, has been declared as unreliable by Imaam Ahmed (Mustadruk vol. 4 pg. 193). Tabraani has also reported this tradition from Ibn Abbas (Radiallahu Anhu). However in his chain one narrator, Imraan Ibn Tammam is weak. The rest, however, are reliable (Majmauz Zawaaida vol. 5 pg. 122, Faizul Qadeer vol. 1 pg. 555). Both these narrations are weak, not fabricated. (Faizul Qadeer pg. 575)*

2. The angels attend the Jummah while wearing turbans. Hence those people who are wearing turbans receive the benefit that the angels make dua for them till sunset.

(Dailami)

3. The Jummah performed while wearing a turban is 70 times superior to a Jummah without a turban.

(Dailami) [1]

4/5. Some of Allah Ta'ala's angels stand at the door of the Masjid and seek repentance on behalf of those wearing white turbans.

Narrated from Ibn Umar (Radiallahu Anhu) and Abu Hurairah (Radiallahu Anhu)

6. Two rakaats of namaaz performed while wearing the turban are superior to seventy rakaats performed without a turban.

(Narrated by Jaabir Radiallahu Anhu)

7. Allah Ta'ala causes his mercy to decend on the people wearing turbans on the day of Jumuah and his angels make dua for such people.

(Dailami reports from Abu Darda Radiallahu Anhu) [2]

8. The turban distinguishes the Muslim from the Mushriks.

(Narrated from Ali Radiallahu Anhu)

9. Wearing turbans over one's topees distinguishes us from the Mushrikeen.

(Narrated from Rukana Radiallahu Anhu)

All these narrations are weak. Some are weaker than others.

(Maqaaside Hasanah - Sakhawi - pg. 466)

It is perhaps due to these very narrations that the Fuqaha (Islamic Jurists) have accepted the fact that the remuneration of the salaah performed while wearing a turban is greater than one performed without it. (Kabiri pg. 214, Fatawa Rashidia pg. 326; Fataawa Rahimiya vol. 4 pg. 359). The reason is that the common factor in the purport of all these narrations is an increase in reward. Hence despite their weakness, their number lends credence to the opinion that such increase in reward is in fact promised. [1]

[1 & 2] Ibn Hajar has declared both these Ahadith as "Maudoo" (fabricated). (Al-fawaaidul Majmooah pg. 488). Hence they would be regarded as non-existent.

[1] Concerning virtues of various acts, the Muhadditheen generally adopt a lenient attitude towards the accepting of weak Ahaadith. However this leniency does not exists, should the subject matter deal with AQAAID (Islamic Beliefs) or on the permissibility or non-permissibility of certain acts. (Tadreebur Raawi vol. 1 pg. 298). This is applied especially when the specific subject matter is reported by a number of Sahaba (Radiallahu Anhu).

It is reported from Saeed Ibn Jubair (Radiallahu Anhu) that when Jibraeel (Alayhis Salaam) came down to Firoun (Pharoah), he had on a black turban. *(Ibne Abi Shaibah vol. 8 pg. 326)*

This narration is not "MARFOO" (Does not contain the direct words of Nabi (Sallallahu Alaihi Wasallam).

It is written in Durrul Mukhtar on the authority of KINIYYA that it is preferable for the FUQAHA to wear long turbans and loose clothes. (vol. 5 pg. 250). Perhaps at the time this was the practice of the people. Should it be considered expendient in another area to wear shorter turbans, then this also will be adopted.

(Raddul Muhtaar from Tahtawi)

It is mentioned concerning Imam Bukhaari (Radiallahu Anhu) that when he prepared to journey towards Samarqand, he tied a turban and wore Mozas (leather socks).

(Muqaddama Fathul Baari pg. 493)

It is also reported regarding Imaam Muslim that once he placed his "CHADAR" (cloth) on his turban in front of his Ustaad, and left the class.

(Mukaddama Fathul Baree pg. 491)

This proves that Imaam Muslim attended the lessons of Hadith wearing a turban.

TOPEE (HEADGEAR)

1. Hazrat Ibn Umar (Radiallahu Anhu) narrates that Nabi (Sallallahu Alaihi Wasallam) used to wear a white topee *(Tabrani)* [1]

2. It is reported from Ibn Umar (Radiallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) wore a white topee *(Mujamul Kabeer of Tabraani)* [2]

3. It is reported from Ibn Umar (Radiallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) wore a white topee [3]
(this hadeeth is weak - Tazkiratul Maudu'aat pg.155)

[1] Allamah Suyooti has written in Jamius Sagheer that the Sanad of this Hadith is "Hasan" (Reliable). The commentator of Jamiu's Sagheer, Azeezi has affirmed Suyooti's viewpoint.

(As Siraajul Muneer vol. 4 pg. 112)

[2] There is contention concerning one of the narrators, Abdullah Ibn Khirnash, of this hadith. Ibn Hibbaan has written that he is generally reliable but does tend to occasionally err. The consensus of the Muhadditheen is that he is weak. The rest of the narrators are reliable.

(Majmauz Zawaaid - Haisami vol. 2 pg. 124).

[3] Tabraani has reported this in Mu'jamal Awsat from his teacher Muhammed Ibn Haneefa Waasiti. However he is regarded to be weak.

(Majmauz Zawaaid - Haisami - vol. 2 pg. 124)

4. Abu Sheikh reports from Ibn Abbas (Radiallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) had three topees in his possesion.

(Bazlul Majhood vol. 6 pg. 52)

5. In "Mukhtasar", a description of Nabi (Sallallahu Alaihi Wasallam)'s three topees is found - one was such that on the inside it had a lining sewn with it. The second was made of the Hibarah Fabric and the third was the topee that covered the ears, which was generally worn on journeys and would sometimes be in front at namaaz times

6. Hazrat Ayesha (Radiallahu Anha) narrates that Nabi (Sallallahu Alaihi Wasallam) would wear a white topie which lay flat and compressed to his head.

(Ibn Asaakir has reported this; however the Sanad (chain of narrators) is weak (Faizul Qadeer vol.5 pg. 246)

7. Nabi (Sallallahu Alaihi Wasllam) has said that a Muhrim (person in Ihraam) must not wear a kurta, turban, pants and a "burnus" (specific type of topee) (i.e. he will not wear these types of clothing) (Bukhaari Shareef vol. 1 pg.209 vol. 2 pg. 864). It is thus learnt that people were in the habit of wearing the topee in the time of Nabi (Sallallahu Alaihi Wasallam).

8. The narration of Ibn - Abbas (Radiallahu Anhu) has already been mentioned (refer to no. 29), the subject matter of which was that Nabi (Sallallahu Alaihi Wasallam) would wear a topee under his turban and would sometimes wear only a topee (Ibn Asaakir etc. narrated this Hadith. The Sanad is weak).

9. Hazrat Ayesha (Radiallahu Anha) narrates that Nabi (Sallallahu Alaihi Wasallam) would wear a topee which covered his ears while on a journey and while at home he would wear a thin (i.e. syrian style) topee. Abu Shaikh has narrated this hadith. Iraaqi has written that of the Ahaadith dealing with the topee this hadith is the most authentic and reliable (Faizul Qadeer vol. 5 pg. 246). This Hadith has already passed under hadith no. 29.

10.Abu Kabsha Anmaan narrates that the topee of the Sahaaba (Radiallahu Anhum) were spread out and flat.

(Tirmizi - this hadith is weak pg. 308)

Hazrat Gangohi (R.A) explains the meaning of this narration that "their complete heads were covered. The topees would not stand up but were flat and compressed".
(Alkaukabud Durrie vol. 2 pg. 452)

Mention of the topee of the Sahaaba-e-Kiraam and Taabien

11.Zaid Ibn Jubair says that he saw Abdullah Ibn Zubair (Radiallahu Anhu) wearing a topee. (In the narration the Arabic word "Burtula" appears which refers to a specific type of topee)
Hishaam Bin Urwa also says that he saw Ibn Zubair (Radiallahu Anhu) wearing a topee of thin material.

12.Eesa Ibn Tahmaan says that he saw Anas Ibn Malik (Radiallahu Anhu) wearing a topee. In the narration the word "Burnus" comes which means a long hat. (In Bukhari too the wearing of a topee by Anas (Radiallahu Anhu) is mentioned vol. 2 pg. 863).

13.The father of Ash'as reports that he saw Abu Musa Ashari (Radiallahu Anhu) coming out of the toilet. Abu Musa had on a topee.

14.Ismaaeel says that he saw Shuriah wearing a topee.

15.Abu Shihaab says that he saw Saeed Ibn Jubair (Radiallahu Anhu) wearing a topee (both shihaab and Ibn Jubair are Taabies).
Ali Ibn Husain (i.e. Hazrat Zainul Aabideen), Ibraheem Nakhee and Dahaak were all seen wearing topees.

(All these narrations are reported together with their "Sanad" in Musannaf Ibn Abi Shaiba vol. 8 pg. 212/213/242)

Hazrat Ali (Radiallahu Anhu) was seen wearing a white Egyptian topee. (Tabaqaat Ibn Saad urdu vol. 3 pg. 187)

The mention of the topee of Abu Ishaq Sabee Tabiee is found in Bukhari. (vol. 1 pg. 159).
Ibn Ul Arabi writes, "The topee is amongst the clothing of the Ambiyaa and Pious ones. It protects the head and keeps the turban in place, which is sunnat. The topee should sit on the head and should not be standing like a dome. Should anyone feel the necessity of making holes in the topee in order to keep the head cool and to let out steam, then this would be regarded as a means of treatment (i.e. this should not be done without necessity)
(Faizul Qadeer vol. 5 pg. 247)

KURTA

Nabi (Sallallahu Alaihi Wasallam) preferred the kurta over all other types of clothing.

1. Hazrat Umme Salma (Radiallahu Anha) narrates that Nabi (Sallallahu Alaihi Wasallam) preferred the kurta over all other types of clothing.[1]

The Ulama-e-Kiraam have attributed the preferability of the kurta to the following characteristics:

1. It conceals the body better than other forms of clothing such as the Chadar (a loose sheet that used to be worn) and lungi etc.
2. It does not cost very much and is so light that it represents no burden to the wearer.

3. Humility is indigent in its nature. (Jamu'l wasail vol. 1 pg. 107)

Hazrat Sheikh Zakariyya (R.A) writes concerning the kurta that it is a wonderful concealer of the Satar (part of the body, the concealment of which is obligatory) while fulfilling the natural dictates of beauty and elegance that abound our choice of attire.

(Khasaail-e-Nabawi pg. 36)

2. Hazrat Abu Hurairah (Radiallahu Anhu) reports that Nabi (Sallallahu Alaihi Wasallam) would begin with the right side when wearing his kurta. (i.e. He would first place the right hand in the right sleeve)

(Tirmizi vol. 1 pg. 306)

Information Concerning the Kurta and the Length of it's Sleeves:

3. Hazrat Ibn Abbas (Radiallahu Anhu) reports that lengthwise the kurta of Nabi (Sallallahu Alaihi Wasallam) would be above his ankles while the sleeves would reach upto his fingers.1 Allama Munawi writes in his commentary of this hadith that it is learnt from the coupling of another narration with this one that "Above the Ankles" means the middle of the calf (halfway between the ankles and knees), just as it has been reported in one narration (Faizul Qadeer vol. 5 pg. 173)

[1] Tirmizi vol. 1 pg. 306, Shamaail Tirmizi pg. 5 - Tirmizi has declared this hadith as Hasan Gharieb (reliable -however narrated by only one chain of narrators.) Haakim has declared this hadith to be of such a calibre that it conforms to the condition of acceptibility laid down by Imaam Muslim. Allama Zahbi had also declared it reliable (Mustadrak vol. 4, pg. 192) This narration is also in Abu Dawood and Nasai. It is reported in Ibn Majah that no clothing was more beloved to Rasulullah (Sallallahu Alaihi Wasallam) than the kurta (Ibn Majah pg. 55)

Hazrat Sheikh Zakariyya (R.A) writes that Allama Shaami has written that the kurta should be till the middle of the calf.

(Khasaail pg. 37)

If the kurta is quite short such as it just reaches the knees or even shorter then it would NOT be described as being above the ankles (hence falling out of the purview of the Hadith). The principle point of this interpretation is that it should be above the ankles but nevertheless close to it.

4. Hazrat Anas (Radiallahu Anhu) says that the sleeves of the kurta of Nabi (Sallallahu Alaihi Wasallam) would be upto the wrists.
(Baz-zaar - the narrators are reliable - Majmaauz Zawaaid vol. 5, pg. 124)
5. Hazrat Asma bint Yazid also reports that Nabi (Sallallahu Alaihi Wasallam)'s sleeves would be upto the wrists. Abu Yazeed has also reported a similar narration.

(Ibn Abi Shaiba vol. 8 pg. 211)

Concerning the length of the sleeves we find two narrations differing slightly from each other. One puts it at upto the wrists, while the other claims that they reached upto the fingers. However, this does not necessitate a contradiction. Nabi (Sallallahu Alaihi Wasallam) may well have had two kurtas, the sleeve length of which differed. This is proved by a narration of Bukhari that Rasulullah (Sallallahu Alaihi Wasallam) had two kurtas. 1

(Bukhari vol.1 pg.180)

6. Hazrat Ibn Abbas (Radiallahu Anhu) reports the Nabi (Sallallahu Alaihi Wasallam) wore such a kurta, the length and sleeves of which were short

(Ibn Majah pg. 256)

Imam Syooti has indicated towards it's reliability in Jamius Sagheer ,however Haafiz Iraaqi has declared it as weak (Faizul Qadeer vol. 5 pg. 246). On the assumption that this hadith is authentic; it would be interpreted as folows:- The length was so short as not to cover the ankles, and the sleeves were so short as not to go beyond the fingers. This interpretation is adopted in order that this naration may conform with the other narrations. Nevertheless should a confrontation be made, the other narrations, by virtue of their reliability and number, would be given preference.

1.The Hadith wherein it is stated that Rasulullah (Sallallahu Alaihi Wasallam) had only one kurta is weak.(Majmaauz Zwaaid vol.5 pg.124)

7. Hazrat Ibn Umar (Radiallahu Anhu) narrates that `Isbaal' (allowing clothing to be excessively long which is makrooh (reprehensible)) occurs with the lungi, kurta or turban. On the day of Judgement Allah Ta'ala will not look towards the individual who wears excessively long clothes (that they flow beneath the ankles) due to pride

(Musannaf Ibn Abi Shaiba vol. 8 pg. 208)

8. Shu'ba reports that he met Muhaarib Ibn Dinaar. He was riding a horse on his way to the court for a case. I asked him about this (the above) hadith? He replied that he had heard Ibn Umar (Radiallahu Anhu) saying that Nabi (Sallallahu Alaihi Wasallam) said: "He who wears excessively long clothes (which flow below the ankles) due to pride, Allah Ta'ala will not look towards him (with mercy) on the day of Judgement" - Shaba says that he asked Muhaarib whether Ibn Umar (Radiallahu Anhu) had mentioned only the lungi (i.e. does this only apply to the lungi?) Muhaarib replied that the ruling was general and applies to all types of clothing (kurta, lungi, turban etc).

(Bukhari Sharief vol. 2. pg. 86)

This is also narrated from Mujaahid and Ikrama
(Ibn Abi Shaiba-vol. 8 pg. 209)
N.B: Some people are of the habit of objecting to this ruling by claiming that they wear their clothing below the ankles but this is not done out of pride. The implication is that they consider themselves exempt from this warning. Such people should consider the following hadith of Nabi (Sallallahu Alaihi Wasallam);

"Guard against lengthening your clothes (below the ankle) for such lengthening itself is an act of pride".

(Abu Dawood - This hadith is authentic - Miskaat pg. 169)

It is thus learnt that wearing the clothing below the ankles will be construed as an act of pride whether motivated by such intentions or not, yet people are unaware of this and explain away their wrongs by feeble excuses.

9. Nabi (Sallallahu Alaihi Wasallam) once advised Hazrat Umar (Radiallahu Anhu) to wear a new kurta (Tabaqaat). Hazrat Umar (Radiallahu Anhu) wore a "Sumbulani" kurta, the sleeve of which did not go beyond the wrists.

(Tabaqaat vol. 3 pg. 112)

THE STYLE OF KURTA WORN BY THE SAHABA AND TABIEEN

1. Hazrat Umar (Radiallahu Anhu) put on a new kurta the sleeves of which went beyond the fingers. He commanded his son Abdullah to cut off the section beyond the fingers.

(Mustadrak Haakim vol. 4 pg. 195)
(Hayatus Sahaba vol. 2 pg. 708)

2. Hazrat Ali (Radiallahu Anhu) would pull his sleeves and cut of the section which protruded beyond his fingers. He would say that one should not give the sleeves virtue over the hands.

(Hayatus Sahaba vol. 2 pg. 709, Ibne Abi Shaiba vol. 8 pg. 210 Tabaqat Ibn Sa'ad vol. 13 pg. 186)

3. Abu Bahtari says that he saw Hazrat Anas (Radiallahu Anhu) wearing a kurta, the sleeves of which were upto the wrists.

(Musannaf Ibn Abi Shaiba vol. 8 pg. 211)

4. Hazrat Ali (Radiallahu Anhu) went to a clothing shop and enquired whether a "Sumbulani" kurta was available. He produced a kurta which Hazrat Ali (Radiallahu Anhu) tried on. The kurta reached till the middle of his calves. He checked to his right and left and commented that the length was suitable. Upon enquiring the price he was informed that it was four dirhams. He produced the money from his lungi hence completing the purchase.

(Hayatus Sahaba from Ahmed in the chapter of abstinence vol. 2 pg. 710)

In one narration it is reported that he purchased a kurta for 3 dirhams. The length was till the ankles while the sleeves reached upto the wrists.

(Hayatus Sahaba vol. 3 pg. 566)

In one narration it is reported that he had a kurta of thick material. The kurta was above the ankles and the sleeves were upto the fingers in such a manner that they concealed them.

(Tabaqaat vol. 3 pg. 186)

5. Muhammed Ibn Umair says that he once saw Saalim (the son of Ibn Umar). His kurta was above his ankles. He says that he saw Ibn Umar wearing his kurta likewise.

(Ibn Abi Shaiba vol. 8 pg. 209)

6. Ata' says that Abdur Rahman Ibn Auf (Radiallahu Anhu) wore a cotton kurta which reached the middle of his calves. His body sheet reached till his waist.[1]

7. Abdullah Ibn Abi Huzail says that he saw Hazrat Ali (Radiallahu Anhu) wearing a "Razi" (reference to its origin) kurta. The length of it was upto the middle of his calves

(Ibn Abi Shaiba vol. 8 pg. 211)

8. Taaous, a Taabie would wear his kurta over his lungi. He would then wear his "chadar" (body cloth) over his kurta.

(Ibn Abi Shaiba vol. 8 pg. 209)

9. Daud Ibn Qais says, that he saw Qaasim wearing a kurta which was upto the ankles. The implication is probably that the kurta was very close to the ankles, since wearing it below the ankles is prohibited.

The hadith of Bukhari etc. prohibiting the Muhrim (person in Ihraaam) from wearing a kurta, topee etc. has already passed. It is thus learnt that people in the time of Nabi (Sallallahu Alaihi Wasallam) were in the habit of wearing kurtas, topee, turbans etc.
Some detail concerning the kurta can be gauged from the above narrations.

May Allah Ta'ala grant the entire Ummah the Taufeeq of following Nabi (Sallallahu Alaihi Wasallam) and the Salfe-Saaliheen (pious predecessors). May he save them from the imitation of the Jews and Christains. **Aameen**

[1] *Tabraani has narrated this hadith. However one of its narrators, Usmaan Ibn Ata is weak-Muhaddith Duhaim has declared him to be reliable (Majmauz Zawaaid vol. 5 pg. 124). In such instances where there exists difference of opinion with regard to the reliability of a narrator - the hadith is declared Hasan (reliable).*